recite the Shema'; and what is more, if he was reciting and came to one, he should stop. Suppose he does not stop, what happens? R. Meyasha the grandson of R. Joshua b. Levi said: Of him Scripture says: Wherefore I gave them also statutes that were not good and ordinances whereby they should not live.[14] R. Assi said: Woe unto them that draw iniquity with cords of vanity.[15] R. Adda b. Ahabah said: Because he hath despised the word of the Lord.[16] And if he stops, what is his reward? — R. Abbahu said: Of him Scripture says: Through this word[17] ye shall prolong your days.[18]

R. Huna said: If a man's garment is girded round his waist,[19] he may recite the Shema'. It has been taught similarly: If his garment, whether of cloth or of leather or of sacking, is girded round his waist, he may recite the Shema'

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(1) Aliter: 'feel his garment', to remove insects.
(2) If it fell right off, as this would constitute an interruption in the Tefillah. So Rashi. R. Hananel, however, renders: He adjusted his robe so that it should not fall off his head, but if it did fall he did not replace it.
(3) Because he imagines that otherwise God will not hear him.
(4) Cf. I Kings XVIII, 28.
(5) Euphemism.
(6) Aliter: underwear. V. supra p. 142, n. 1.
(7) Jer. XXVII, 22; v. Keth. 110b.
(8) V. Rashi.
(9) Lit., 'House of Meeting'.
(10) V. Glos. s.v. (b).
(11) Omitting 'to him' of cur. edd. V. Bah.
(12) Between his face and the lower part of his body, if it was bare.
(13) I.e., he would not permit it.
(14) Ezek. XX, 25.
(15) Isa. V, 18.
(16) Num. XV, 31.
(17) E.V. 'thing'.
(18) I.e., through being careful with regard to the utterance of the Torah. Deut. XXXII, 47.
(19) And hangs down from there, leaving his upper part uncovered.

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, but the Tefillah he may not say until he covers his chest.[1] R. Huna further said: If a man forgot and entered a privy while wearing his tefillin, he places his hand over them till he finishes. 'Till he finishes'? How can this be assumed? Rather it is as R. Nahman b. Isaac said: Until he finishes the first discharge. But why should he not stop at once and get up? — On account of the dictum of R. Simeon b. Gamaliel, as it has been taught: R. Simeon b. Gamaliel says: Keeping back the faeces brings on dropsy, keeping back urine brings on jaundice.

It has been stated: If there is some excrement on a man's flesh or if his hand is inside a privy,[2] R. Huna says that he is permitted to say the Shema', while R. Hisda says he is forbidden to say the Shema'. Raba said: What is the reason of R. Huna? — Because it is written, Let everything that hath breath praise the Lord.[3] R. Hisda says that it is forbidden to say the Shema'. What is the reason of R. Hisda? — Because it is written, All my bones shall say, Lord, who is like unto Thee.[4]

It has been stated: [If there is] an evil smell [proceeding] from some tangible source, R. Huna says that one removes [from the source of the smell] four cubits and recites the Shema'; R. Hisda says: He removes four cubits from the place where the smell ceases, and then recites the Shema'. It has been taught in accordance with R. Hisda: A man should not recite the Shema' either in front of human excrement or of the excrement of dogs or the excrement of pigs or the excrement of fowls or